The Orthodox Herald

Read in more than 7500 households

Volume 54, No. 12 ISSUE 647 APRIL 2006 www.orthodoxherald.homestead.com

SUPERNATURAL FIRE

On Holy Saturday a ceremony takes place in the Orthodox Church of the Resurrection in Jerusalem which confounds those who witness it. Holy Light mysteriously appears between 12:30 and 1:30 p.m. during the Vesper Service.

The new Holy Tomb is inspected on Holy Friday after the Burial Service by non-Christian police: an Arab, a Turk and one person from the state government of Jerusalem. They inspect all the objects around the Tomb to prove there is no source for the fire. All candles in the Tomb are extinguished and the door is secured by two ribbons of wax upon which seals are applied. Security remains beside the door until the following day.

On Saturday at 9 a.m., a procession from the Orthodox Patriarchy to the Holy Tomb takes place. In the procession are four guardians and two deacons who carry a cross in which is embedded a piece of the Cross on which Christ was crucified. They are followed by the seminary choir, priests, bishops, metropolitans, patriarchs, diplomats and thousands of Christians.

Ceremonies take place and the church begins to overfill as thousands enter holding their unlit candles. At 11:30 a.m. a few hundred Orthodox Arabs enter the Church chanting: "God, send us the Heavenly Light."

At noon, the Orthodox Patriarch removes his mitra, omofor and sakos and goes to the front of the sealed Tomb. He is met by two non-Christian policemen. Also on hand are Catholic and Armenian officials. They examine the Patriarch, making certain that he has nothing concealed which could be the source of the light. The Patriarch

(Continued on Page 91, Col. 1)

Holy Pascha
The Feast of Feasts

Blessed be the God and Father of our Lord Jesus Christ! By His great mercy we have been born anew to a living Hope through the Resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable. Undefiled and unfading, kept in heaven for you. ...

1 Peter 1:3-4

Christ is Risen!

12 GOSPEL READINGS

The listing of the 12 selections from the Holy Scriptures which are read on Holy Thursday evening are given here for the convenience of those who take their Bibles to church to follow the readings as the priest entones them and for those who cannot get to a church for the readings and do the second best and read and meditate on the messages from the scriptures at home.

For those who want to do the readings at home in chronological order, a list has been made including all the prescribed readings in this sequence.

LIST (as read in Church)

1. John 13:31-18:1	7. Matt 27:33-54
2. John 18:1-18	8. Luke 23:32-49
3. Matt 26:57-75	9. John 19:25-37
4. John 18:28-19:16	10. Mark 15-43-47
5. Matt 27:3-32	11. John 19:38-42
6. Mark 15:16-32	12. Mark Matt 27:62-66

LIST (chronological list)

1. Matt 26:57-75	7. Luke 23-32-49
2. Matt 27:3-32	8. John 13:31-18:1
3. Matt 27:33-54	9. John 18:1-18
4. Matt 27:63-66	10. John 18:28-19:16
5. Mark 15:16-32	11. John 19:25-37
6. Mark 15:43-47	12. John 19:38-42

ST. GEORGE

Somehow the saints on the calendar during Great Lent seem to be forgotten. One of these is St. George, who is commemorated this year right on Holy Pascha - April 23. He will be better remembered by those on the Julian Calendar who will commemorate him on May 6.

St. George is usually depicted on icons as a knight fighting a dragon. This is only emblematic of the glorious combat in which he encountered and overthrew the devil, winning for himself a martyr's crown.

He is honored throughout Christendom as one of the illustrious martyrs for Jesus Christ. In the reign of the first Christian emperors, numerous churches were built in his honor, and his tomb in Palestine became a celebrated place of pilgrimage.

St. George's history is of great obscurity and many traditions have arisen about him. The best known is about him slaying the terrible dragon which came out of a lake each day and devoured those who happened to be in the vicinity. At the present time, there is a marker in Beirut marking the spot where this is to have taken place. A well-known chapel is also located nearby which is said to contain a miracle-working icon of him.

Another tradition states that St. George brought back to life the working animal of a poor pagan farmer. This so impressed the farmer and his neighbors that they embraced Christianity. St. George became known as the protector of animals.

In Slav nations a special moleben is served on St. George's Day. The animals are herded and then driven to their summer pastures. They were blessed with Holy Water as were the

(Continued on Page 91, Col. 2)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Scranton, PA 18505
an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Computerist Betty Kovach
Web Master - Michael Wesdell
Annual Subscription $8.00 a year.
$12.00 for two years.
Packet Plan Rate on Request
POSTMASTER: Send address changes to:
P.O. Box 9
Hunlock Creek, PA 18621-0009
Phone 570-256-7232
Web www.orthodoxherald.homestead.com
Contributions are tax-deductible
Published since 1952

CHRONOLOGY

APRIL 2006

DIED: Matushka Margaret Ressetar in Staten Island, NY. She was the widow of Fr. Dimitri Ressetar.

ALL SAINTS CHURCH in Olyphant, PA burned on Sunday afternoon, March 5. Early information obtained told that the altar area was the most affected and that services cannot be held in the church.

THE NATIONAL STUDY of Youth and Religion, led by Sociologist Christian Smith, found that religious groups do not have to worry about teen rebellion but a "benign whateverism" that tends to reduce their perception of God to more of a valet – someone meeting individual needs – rather than an authority figure. The result is a growing number of teens are replacing traditional faith with an "alternative religious vision of divinely underwritten personal happiness and interpersonal niceness." The study indicated that parents develop spiritual lives in their offspring by being role models.

HOLY MYRRHBEARERS MONASTERY, located near Cooperstown in New York State, will celebrate their 29th annual Patronal Feast on May 6-7 and their 10th Fall Pilgrimage on Saturday, October 14. For more information, including accommodations, call 607/432-3179.

THE DIVINE LITURGY OF THE 100th ANNIVERSARY OF ST. TIKHON'S MONASTERY is available from St. Tikhon's Bookstore, PO Box 130, South Canaan, PA 18459-0130 or cal 888/454-6678. A 200-voice choir is featured on two CDs. Send $24.95.

PRAYER CARDS with the original Greek text and the official English translation of the Lord's Prayer and the Nicene Creed (the Confession of Faith) have been distributed to all parishes to be placed in the pews and used by the faithful during the services. The English translation was adopted by the Eparchial Synod.

THE FIRST PAN-ORTHODOX CONFERENCE ON ORTHODOX LITURGICAL MUSIC will convene in the Chicago, IL area on August 2-5. Music of all the ethnic traditions will be discussed. For info www.orthodoxpsalm.org or e-mail info@orthodoxpsalm.org or call 734/330-7549 Valerie Yova, PSALM President.

FOR UNIFORMITIES SAKE all parishes in the U.S. have received a letter from Bishop Mercurius of the Moscow Patriarchate stating that parishes under his omofor should adhere to the Julian (Old) Calendar. This was to take effect on January 15, 2006.

TWO EXHIBITS FROM THE COLLECTION of Robert and Yvonne Klancko are on display at the Knights of Columbus Museum, One State Street, New Haven, CT 06511. Info 203/865-0400 or www.kofc.org. "Crosses and Crucifixes" will be on display from January 25, 2006 to June 17, 2007 while "Easter Eggs and Art" will be on display from March 22 to October 9, 2006. Exhibit books are available for purchase.

RUSSIAN ORTHODOX PARISH IS BEING FORMED IN SHARJAH, UAE with the permission of Antiochian Patriarch Ignatius. There are over 8,000 Russian Orthodox here who now can attend only infrequent Divine Liturgies in the Slavonic Language in the Armenian Church. The new church is dedicated to St. Philip the Apostle.

CLERGY FOR NORTH KOREA will be trained in Vladivostok. Four clerics, among them the deputy chairman of the Orthodox Community in North Korea, two Korean deacons and a graduate of the Gnesiny Music School have arrived here. They will study the Divine Liturgy in Church Slavonic. Archbishop Veniamin of Vladivostok has been invited to consecrate Holy Trinity Church in North Korea when it is completed in August.

THE CHERNOBYL DISASTER occurred on 26 April 1986. Prayers of fervant supplication will be served on April 30 for the deceased relief workers and victims of the accident. Prayers for the health of surviving relief workers and victims will also be said.

PATRIARCH BARTHOLOMEW on Dec. 2 "grants exclusive recognition to the canonical Ukrainian Orthodox Church, headed by Metropolitan Vladimir of Kiev and All Ukraine."

THE ORTHODOX CHURCH, the official publication of the OCA, is again being printed but in a new format.

WE HAVE FOUND that Mr. George Husar, 89, of St. Michael's Carpatho-Russian Church in Binghamton, NY may be the oldest man still assisting as an altar server. He also fills in when a cantor is needed. Mnohaya Leta.

ANNUNCIATION CATHEDRAL (OCA) WAS DEDICATED in Ottawa, Canada. The cathedral complex consists of the church, a large hall, rectory, guest rooms and offices. It is located in the center of Ottawa, less than a mile from the Parliament buildings. It is bounded by Somerset, Lebreton, Eccles and Bell Streets.

THE DIVINE LITURGY FOR CHILDREN, an interactive guide for participation in the Divine Liturgy of St. John Chrysostom, would be useful not only for children but for adults who don't know why certain things are done in the Divine Liturgy. The "helps" on the sides of the pages are precious. Order from Orthodox Christian Education Commission, PO Box 174, Centuck Sta., Yonkers, NY 10710.

(Continued from front page)

SUPERNATURAL FIRE

then removes the seals from the Tomb and enters the first chapel followed by a Moslem Arab, who will be the first witness. The Patriarch then enters the Tomb alone where he falls on his knees and prays to the God of Light to send a heavenly ray from the Holy Spirit. He remains waiting. Sometimes the waiting is long, sometimes short. Meanwhile, the people in the darkened church, repeat continually: "Lord, have mercy."

Then, the Holy Light flashes from the Holy Sepulcher and lights the two clusters of 33 candles, which the Patriarch holds. The color of the light is strange. It is a yellow-green color. It sparkles, it flashes like lightning, it flies like a dove around the tabernacle of the Holy Sepulcher and ignites the lamps of olive oil which hang around it. It then whirls from one side of the huge church to the other and lights candles and vigil lights in other chapels in the church. It also lights the candles which some pilgrims hold. The Patriarch, meanwhile, proclaims: "Come and take the Light." People do come forth or pass the light from their bundles of 33 candles to people holding other bundles of 33 candles. Soon the whole church is alight. People touch the fire, during the first three minutes of its appearance, and it does not burn them nor anything it touches, not even their clothing or hair.

There are many books on this Holy Light and an excellent VCR. For thousands of years, this miracle has reinforced the faith of thousands. We may not be able to go to Jerusalem to witness this miracle, but because of modern technology we can observe it.

Of interest – The fire/light appears only to an Orthodox Patriarch.

* * * * * *

A good memory is considered an asset; but there are times when it is well to have good "forget-ry."

(Continued from front page)

ST. GEORGE

herdsmen or "cowboys" before they started on their trek.

The day is simply known as "George's Day."

St. George on his horse is considered a sign of victory and as such is much used in heraldry. He can be found in the center of the coat of arms of Czarist Russia and upon the coats of arms of many other nations. A medal of St. George was given to warriors for bravery.

During the 1st crusade in the 11th century, the English soldiers chose him as their patron and about the time of Edward III (327-77), he became the patron saint of England.

(Continued from page 95)

KITCHEN CORNER

1 Tbls. sugar
1/2 tsp. sugar
1/4 tsp. pepper
1/4 tsp. dry mustard
Pinch ground nutmeg
3 Tbls. prepared horseradish
1 Tbls. lemon juice

In a heavy saucepan, melt butter, stir in flour until smooth. Gradually add milk and cream. Bring to a boil. Cook and stir for about 2 minutes. Remove from heat. Add the rest of the ingredients. Serve over meat. Good on sandwiches. Yield: 1 1/4 cup. Keep refrigerated.

HOLY CROSS MONASTERY

Holy Cross Monastery has recently been established in Niagara Falls, NY. It is located at the site of the former Holy Trinity Orthodox Church. The abbot of the monastery is Archimandrite Nicholas (Iuhos). This monastery will serve to transform the former Holy Trinity Church into a vital monastic community of the Orthodox Church in America.

Father Nicholas is very enthusiastic about having an opportunity to reach out spiritually to the residents of Niagara Falls and surrounding areas. He would like this monastery to be a beautiful asset to the city of Niagara Falls and a cradle of spirituality in upstate New York. On the monastery grounds will be built a shrine dedicated to the Holy Cross in memory of our American servicemen and women who died in service to our country, and in honor of those who are still serving and have served. Visitors to Niagara Falls will be able to visit our monastery, light candles, pray and meditate, and will have the opportunity to learn more about the Eastern Orthodox monastic life. In addition, we are planning a project to help generate income for the monastery. Part of this income will be used to help support the needy families of these servicemen and women, and help set up scholarships for their children.

At the present time, the monastery is undergoing major repairs to restore the main building and is beginning the project of building the shrine. The year 2006 will be a very difficult one financially as the much needed repairs and improvements are made, and the project of the holy shrine is begun. It will also be necessary to work hard at becoming a financially independent monastic community.

In order to accomplish all that has to be done, financial support is very much needed. We would appreciate very much your financial help. You will be able to donate either for the shrine or for the repairs. All donations are tax deductible and can be sent to Holy Cross Monastery, 3920 Pine Avenue, Niagara Falls, NY 14301.

LIGHTER MOMENT

A father was reading a Bible story to his young son. He read, "The man name Lot was warned to take his wife and flee out of the city, but his wife looked back and was turned into a pillar of salt."

His son looked up at him and asked: "What happened to the flea?"

WINTER'S GRACE

When do we feel the greatest need for hope? Is it not when we face death – when death takes a loved one – that hope seems the most elusive? After all, what could be more hopeless than death? It relentlessly pursues each one of us. The Bible calls it "the last enemy." (1 Cor 15:26)

How then can we find hope in the face of death? The Bible verse that calls death the last enemy also says that this foe will "be destroyed." God has proved on various occasions that He is stronger than death. How? By resurrecting the dead. The Bible describes nine different occasions when God used His power to bring dead individuals back to life.

In an outstanding instance, which we commemorate as Lazarus Saturday, which falls on April 15 this year, Jesus resurrected His dear friend Lazarus, who had been dead for four days. Jesus did this, not in secret, but openly, in front of a crowd of onlookers. (John 11:38-48,53;12:9-10)

You might wonder: "Why were people resurrected?" Did they not grow old and eventually die anyway? They did. Yet, because of reliable resurrection accounts such as this one, we are assured that we can have more than a mere desire that our loved ones will live again; we have reason to believe that they will. In other words, we can have genuine hope.

Jesus said: "I am the resurrection and the life. He who believes in Me, though he may die, he shall live." (John 11:25) And again: "the hour is coming in which all who are in the graves will hear His voice and come forth – those who have done good, in to the resurrection of life, and those who have done evil, to the resurrection of condemnation." (John 5:28,29)

St. Paul wrote to the Romans: "For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope." (Romans 15:4)

Our church reminds us of the Resurrection of Christ to give us this hope, especially during the great Feast of Holy Pascha: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!"

In our daily prayers we recite our confession of faith. In part it reads: "And the third day, He rose again, according to the Scriptures, ... and He shall come again with glory to judge the living and the dead; ...I look for the resurrection of the dead, and the life of the world to come."

Have hope.

FIFTY YEARS AGO
April 2006 Issue

From reading The Orthodox Herald April 1956 issue it would appear that the church was more Sobornaya. The extract printed from the Metropolitan Council Meeting of January 17 proposed that the minutes of the 9th All-American Sobor be printed without delay because the Sobor had accepted the new by-law which adhered to canon law. This was to be printed in both Russian and English. Discussion was held on the pension fund and the plight of needy clergy. Members were assigned various portfolios. Among those listed were: Ivan Czap, Frs. Pishtey and Metropolsky, Ross Chepeleff, Paul Fekula, Vyacheslav Koodroff, Alexander Bestmertny, and Ralph Arkush.

The Major Bishop Sobor discussed the moving of both seminaries to Rochester, NY.

Mr. B.M. Fekula requested a financial report consisting of liabilities and assets of the Metropolitanate.

Bishop Jonah willed his personal library to St. Tikhon's.

St. Seraphim Fund acquired a 55-acre summer camp in Accord, NY. It could accommodate 55 people.

It was noted that there is an Orthodox Church in every state with the organizing of one in South Dakota.

The April issue had a long article by Fr. Theodore Fryntzko, who later accepted monasticism and was named Fr. Innocent. He did mission work in Alaska.

We had a question column. The question for the month was "Why do we have confession in the Orthodox Church?"

An article dealt with the progress of the Orthodox Church in Japan. At that time it was under the amophor of the Metropolia.

I found the article on the relic which was placed in the repository of the San Francisco Cathedral very interesting. It was the panagia of Metropolitan Philip of Moscow who lived during the time of Ivan the Terrible. The story of how it was preserved is fascinating.

The continuing history of Dr. B.M. Bensin about the Church in North America deals with the tenure of Metropolitan Theophilus who took office in 1934. He spoke fluent English and was interested in the education of youth. He attended the yearly FROC Conventions, appointed a committee to publish materials for religious education schools, convened diocesan school conventions, arranged for evening parochial schools and Russian language materials for classes. But most interesting was the setting of SS. Cyril and Methodius Day as School Day in all parishes (May 11/24). Russian Days were instituted to introduce Americans to the choirs and performances of the schools. All this was going on before World War II. The church was not stagnate.

SUNDAY OBSERVANCE

It is noteworthy that Jesus chose to perform many of his miracles on Saturday, which was at that time the day set aside as a day of rest, and for contemplation of God. When Jesus was condemned for repeatedly healing on this day, He made it clear that God's day was not to be wasted in idleness but used for active celebrating by gathering to pray, doing good deeds, and for strengthening our souls.

Sunday, the day of Resurrection, is not a day to spend sitting around the house mesmerized in front of the television or computer or going shopping; it is the day to go to church, to pray, and to reinvigorate our lives. Sunday is intended to be an active commemoration of the Lord.

Memories

I always loved the Easter Season. It had so many different and exciting things happening. I didn't know what all the singing words were about, but I knew that during Holy Week the music was so sad, it made me cry, especially on Good Friday. On Easter, it was so happy – it made me want to jump with joy!

Things really started changing at our house on Holy Thursday. My father hurried home from work. He washed and ate in a hurry, we children ate earlier and changed into clean clothes while he ate. Then we all walked to church. Church was long, but I liked how the priest changed his robes all the time and the men came up with twelve candles, then eleven, then ten until there were no more. My big sister told me to make a mark near the bottom of my candle so that we could keep track of how many gospels were read. We ended up with twelve notches. Then we carried our candles home, still lighted. My father made a cross with the candle smoke on the top of the door frame.

Next day was Holy Friday, we didn't have much to eat – just jelly on crackers and tea and some other stuff – not very good. Then we went to church. It was exciting. The priest spoke and everybody cried when he said that Jesus died for us. We carried candles and walked around the church. My father was proud to carry the Holy Bible in the procession. They gave him an embroidered towel and then the Bible. Other fathers carried the banners and icons. Jesus' grave was in the center of the church with beautiful flowers all around. We prayed and kissed His wounds. When we left our church, we went to other churches to pray and see their tombs. My brother got up during the night to go to the church to guard the tomb. The churches were open all night and men took turns to watch.

Holy Saturday, we were all quiet but our mother was busy, cleaning and baking. We tried to help but she said we would help the most if we were good and stayed out of the way.

When it was almost midnight, we took baths, put on our new Easter clothes and, carrying the Easter basket, we went to church. It was so wonderful, I even forgot that I was sleepy. We went around the church carrying candles and singing softly. Then we stopped at the front of the church. The priest knocked on the closed door and he yelled real loud – "Christis Voskrese"! Then we all sang and walked into the church. It was bright with flowers all over and Jesus' tomb was gone.

I didn't know what "Christ is risen" meant, but now, as an adult, I know that it was Jesus' promise, that I will see all those wonderful people who were with me on those days so long ago.

Thank you, Margaret and Matushka Nina, for letting me have my good memories. I am old now and can't get to church, as I am house bound, so memories are all I have.

Anna Huchka

Please submit your stories and anecdotes for "Memories" to Margaret Pysarchyk, 2125 Garfield St., Lorain, OH 44055 or e-mail mpysarchyk@hotmail.com

PRESS FUND

Thank you/Spasebo for helping me to keep publishing. Your notes, concerns, phone calls and gifts are all appreciated.

Nicholas and Barbara Sagan, Catherine Shaffchick, John and Julie Wanchisin, Kathleen Kopach, MD, Mary K. Skumanich, Mary Kuprionas, Anonymous, Peg Glagola, Dr. Dimitrios Pappas, Mr. and Mrs. Michael Vovos, Dcn and Mrs. Edward Reta, Mary Ann Burkoski, Julia Yurkowski, Irene Allen, Helen Mackes, Anne Dorozynski, Lew Gogol, Mary Slota, Ethel Watlock.

The Iouklialvskikh Family in memory of their babas Mary Hotrovich and Pani Olga Hotrovich and for health of baba Valentina and dido Fr. Protodcn Joseph Hotrovich.

Theodore and Nancy Hamilla in memory of Olga and Paul Myhalik, Michael Bober and Nicholas Sinchuk.

Ann Sedlak in memory of Vern Sedlak.

Betty Serafin in memory of Stephen Serafin, who died on April 29, 1999.

George Fritch in memory of wife Carolyn and all departed family members.

Rita Wrobel in memory of Kolesiak and Wrobel families, for success of eye surgery for Rita and for health and blessings for Matushka Nina.

Peter Tarasovich in memory of loving parents Peter and Anna Tarasovich.

Archpriest Basil Micek in memory of Fr. Adam Krell.

Anita Anderson for good health of George Walko.

George and Dolly Manzuk in memory of parents Cantor George and Anna Manzuk and Frank and Anna Matich.

BIBLE QUIZ

This month's questions deal with supernatural fire in the Scriptures. Elsewhere in this issue you will find an article on the Holy Fire which still appears in Jerusalem on Holy Saturday. Its appearance and form could be said to be supernatural.

1. What two sinful cities were destroyed by fire and brimstone from heaven?
2. When the Israelites were wandering in the wilderness, what did they follow by night?
3. What did the seraph touch the trembling Isaiah's tongue with?
4. According to Revelation, where is the place reserved for those whose names are not in the book of life?
5. How did God first appear to Moses?
6. What did the Cherubim use to guard the entrance to Eden?
7. What strange phenomenon accompanied the plague of hail in Egypt?

ANSWERS:

1. Sodom and Gomorrah (Genesis 19:24)
2. A pillar of fire (Exodus 13:21)
3. A live coal from the altar (Isaiah 6:6)
4. A lake of fire and brimstone (Revelation 20)
5. In a flaming bush that was not consumed (Exodus 3:2)
6. A flaming sword (Genesis 3:24)
7. Fire that ran along the ground (Exodus 9:23)

SOBORNOST

Some Important Considerations on Ecumenical Councils

As Meyendorff points out, the councils are gatherings of bishops convened to meet a specific problem of church life...and were not a permanent or institutionalized power over the Church. This original function of the councils is obviously different from the conceptions of the Western "conciliarists" of the fifteenth century, who conceive of a council as a ruling committee supplanting and replacing the Pope. The original council, however, falls essentially into the biblical category of "witness." Agreement on a given issue is considered to be a **sign** of the will of God, to be received by the Church with discernment and to be tested against other "signs": Scripture, Tradition, other councils.

He points out 'that the councils are not governed by majority rule on major issues. The minority either has to agree with the council's decisions, or face excommunication. This is not simple "intolerance," but the conviction that the Spirit **is** guiding the Church, and that opposition to the Spirit is incompatible with Church membership.

However, the absence of legal guarantees for securing "minority rights" in conciliar definitions does not mean that the majority is infallible *ex sese* (of itself). History knows numerable "pseudo-councils" which were later rejected by the church, when she endorsed the view of the condemned minority, or even of isolated witnesses to the truth. The case of Athanasius or that of Maximos the Confessor are good examples of this. A conciliar decree needs the "reception" of the whole Church to be considered a true expression of Tradition. This "reception," however, is not a popular referendum or an expression of lay "democracy" as opposed to clerical "aristocracy."

This simply means that no authority suppresses man's freedom to believe or not to believe. Any conciliar decree itself implies the **risk of faith**, and it is not supposed to suppress this risk in others. The Council of Chalcedon was never "received" by large bodies of Eastern Christians. Both the Chalcedonians and the Non-Chalcedonians took the "risk" of schism in the name of what, for them, was the Christian truth. "Reception" of a council is not to be understood in legal categories. It simply adds to the authority of the conciliar "sign," and also implies the fact that the only ultimate authority in the Christian Church is the Spirit itself.

Fr. Michael Dahulich
Dean of St. Tikhon's Seminary
So. Canaan, PA

LIGHTER MOMENT

A group of seniors was sitting around the pool talking about all their ailments.

"My arms have gotten so weak I can hardly lift this cup of coffee," one said.

"Yes, I know," said another. "My cataracts are so bad I can't even see my coffee."

"I couldn't even mark an 'X' at election time, my hands are so crippled," volunteered a third.

"What? Speak up, I can't hear you," said a fourth.

"I can't turn my head because of the arthritis in my neck," said a fifth, to which several nodded weakly in agreement.

"My blood pressure pills make me so dizzy I can hardly walk," exclaimed another.

"I forget where I am and where I'm going," added an elderly gent.

"I guess that's the price we pay for getting old," winced an old man as he slowly shook his head.

The others nodded in agreement. "Well, count your blessings," said a woman cheerfully. "THANK GOD WE CAN ALL STILL DRIVE!"

LIGHTER MOMENT

The Sunday School teacher was preparing the children for receiving the Sacrament of Confession. She asked them: "What must you do to receive the forgiveness of sins?"

Teddy answered: "Sin."

Undique (from everywhere)

Some Orthodox clergy wear red vestments on Easter/Pascha instead of white. See Isaiah 63:1-3; Rev 19:13,16.

We kiss our fellow Orthodox believers in Christ on Resurrection Day, signifying the dissolution of the antagonism that was between us and God, and our reconciliation through Christ.

The doors in the iconastas are kept open from Easter until the following Saturday evening when they are closed. This indicates to us that Christ by His Resurrection from the dead has opened for us the doors of the Kingdom of heaven.

On April 30, we celebrate St. Thomas Sunday. It is also the 2nd Sunday of (not after) Pascha/Easter. A third name for this Sunday is Antipascha. This does not mean against Pascha but instead of Pascha. On this Sunday we celebrate the rededication of the Resurrection of Christ as well as commemorate Holy Apostle Thomas touching the wounds of Christ.

Paschal Vesper Services at your church will be celebrated either on Sunday morning or early in the afternoon. This service is short and joyful and since very young children may not have attended the Resurrection Service at midnight, this is the one you should attend with them.

To deny and discount the past not only leads us to reinventing the wheel but, more importantly, denies the existence of Salvation History.

So what is expected of us now that Lent, Holy Week and Pascha and Bright Week are over? Are we going to go back to the old routines and bad habits that we had eight weeks ago?

The Lenten Prayer of St. Ephraim offers a concise summary of the Lenten attitudes of self-discipline, introspection and humility.

Archbishop John (Shahovsky) wrote: "A priest can gauge his own spirituality by how he prays in an empty church? If he only feels the holy tremor of awe when the church is filled on great feast days, it means that there is no depth to his devotions."

Editor's Notes

Many years ago we wrote in the Editor's Notes. "The Orthodox Herald will continue to comment on matters of current interest to its readers... As an independent, non-subsidized paper, we hold certain views and publish them according to priorities. We hope to evaluate events and bring them to public notice. In all this we are ever mindful and constrained by Church Canons and rules of editorial integrity."

We warned that the church must be exceedingly careful to avoid increasing polarization. Especially between the church leaders and the people in the pews and between central administration and parish members. "A climate of freedom must prevail for inquiry and openness, thus encouraging and permitting dialogue and discussions necessary to sharing differing opinions..."

We then enumerated three key issues which we predicted would be a problem. And they have! For this we were taken to task! Recently, one of these issues has surfaced in many local papers like "The Washington Post" and the "Cleveland Leader" and is being prominently discussed and argued on the internet. We wrote: "Perhaps we're getting to topheavy. Today, more than ever, corporate-united action, not individual or special-interest groups, are needed to cope with the multi-dimensional problems facing our Orthodox Church. To do otherwise is to invite discrimination and segregation (Syoset vs. parish) in our midst. Open lines of communication, between Orthodox from central administration down to the grass roots level are far more significant than establishing large, structural agencies – which can freeze us into solid inactivity and into lack of understanding. Many Orthodox are now discovering that the renewal of energy and life comes from the renewal at the roots, and not from tying the top of bushes together as an organization.

To understand how vitality may be infused into our Orthodox church, carefully examined and thoroughly evaluated research must be designed to find reliable means to assess reality, before we become paralyzed from outside pressures and our own inner debility (weakness paralyzed from outside pressures and our own inner debility (weakness or infirmity)."

We are in Great Lent, time for reflection and extra prayers to God. But there is a cancer eating away and it keeps spreading. There is one issue that has to be addressed promptly. A problem left unanswered rarely is resolved on its own!

I have agonized over what to write – should I or shouldn't I, and what to include. But I am part of the "One, Holy, Catholic (Sobornaya), Apostolic Church. "I must! As this matter drags on I bring to mind a reading from Proverb (13:12) which is part of the Bible Reading Schedule during this Great Lent. It expresses the feelings held by so many "hope deferred makes the heart sick."

Matushka Nina

FUNDS

Thank you, thank you, thank you to all who are helping.

POSTAGE: Michael and Katherine Benford, Prdcn Joseph Hotrovich, Olga Chernik, Andrew Tus, Eleanor Adzima, Mr. and Mrs. Michael Vovos, Helen Martin, Thomas Drosdak, Christy Andromacos, Cecilia Stefanick, Mary Skumanich, Ruth Caldwell and Fr. Basil Micek in memory of Fr. Adam Krell.

ALASKA FUND: Ethel Watlock, Mary Wasylko, Mr. and Mrs. Michael Vovos.

During the Second World War, the Aleuts in Alaska were evacuated from their homes. We hear much about the Japanese who were evacuated but not of these our fellow Orthodox in Alaska. There are two books which give accounts of the damages to the churches and people. You may locate them through your local library system or purchase them on E-bay. They are "When the Wind was a River – Aleut Evacuation in World War II" by Dean Kohloff, University of Washington Press and "A Sure Foundation – Aleut Churches in World War II" by Barbara Sweetland Smith with Patricia J. Petrivelli.



Many people find that after such a long period of a meatless, vegetarian diet they cannot tolerate all the meat which is permitted on Easter Day. More and more, people follow the Greek custom of serving a dish of hot soup after the ceremonial breaking of eggs. Clear chicken broth with a bit of broken noodles or even broth from a can is appreciated by all.

Another dish much appreciated because of the ginger, which helps digestion, are Beets in Gingered Syrup. This is served cold.

And then, along with the horseradish or horseradish and beets, why not have some horseradish sauce on hand? It is easier on the stomach and is good to have around at any time of the year.

BEETS IN GINGERED SAUCE

2 cups cider vinegar
1 cup sugar
1 (2 oz.) piece fresh ginger root
1/2 tsp. salt
12 medium fresh beets

Combine peeled ginger root, vinegar, sugar, and salt in stainless steel saucepan. Bring to boil, reduce heat and simmer, uncovered, for 10 minutes. Remove from heat, discard ginger root. Set aside.

Wash beets, leaving on roots and 1 inch stem. Place in casserole. Cover. Bake in 325° oven for 1-2 hours until tender. Remove skins. Remove root ends and stem. Quarter beets and place in cooled syrup. Serve with slotted spoon.

You could make this with canned beets. Estimate number of cans.

HORSERADISH SAUCE

2 Tbls. butter
2 Tbls. flour
1 cup milk
1/4 cup half and half cream

(Continued on Page 91, Col. 3)

The Orthodox Herald
Fr. Stroyen, Ph.D., Founder
P.O. Box 9
Hunlock Creek, PA 18621

PERIODICAL POSTAGE PAID

ARE YOU READY?

OC06- ****************AUTO**MIXED AADC 180
Patriarch Athenagoras 14
2311 Hearst Ave 14
Berkeley CA 94709-1319

THEY CAN'T MARRY

An Orthodox man and his unbaptized fiancee came to the priest to make marriage plans. The priest informed them that the young lady would have to be baptized. The young man said: "Wonderful, I will be her godfather and then I'll be her husband." The priest advised him that if he were to become her godfather, he could not marry her as this is prohibited by church law.

Spiritual relationships created by the mysteries of baptism, chrismation, and marriage in Orthodox tradition and canon law are treated seriously. They traditionally limit choice of marriage partners. Some of the relationships which are prohibited are: parents are not allowed to marry their children, grandchildren or stepchildren; brothers and sisters may not marry; neither can brother-in-laws and sister-in-laws; uncles and aunts may not marry their nieces or nephews; first cousins may not marry; neither can foster or adoptive parents marry their foster or adoptive children; foster or adoptive children cannot marry the children of their adoptive or foster parent; and godparents cannot marry their godchildren nor can godparents marry the parents of their godchildren. There are other prohibitions. The Church follows a canon of the 6th Ecumenical Council which states that the bond between a godparent and child is so solemn and of such a high degree that it supersedes any physical union.

Home Bible Reading Schedule

APRIL 2006

1. Hebrews 6:9-12
2. Hebrews 6:13-20
3. Proverbs 14:27-15:4
4. Proverbs 15:7-19
5. Proverbs 15:20-16:9
6. Proverbs 16:17-17:17
7. Proverbs 17:17-18:5
8. Hebrews 9:24-28
9. Hebrews 9:11-14
10. Proverbs 19:16-25
11. Proverbs 21:3-21
12. Proverbs 21:23-22:4
13. Proverbs 23:15-24:5
14. Proverbs 31:8-31
15. Hebrews 12:28-13:8
16. Philippians 4:4-9
17. Job 1:1-12
18. Job 1:13-22
19. Job 2:1-10
20. 1 Cor 11:23-32
21. 1 Cor 1:18-2:2
22. Romans 6:3-11
23. Acts 1:1-8
24. Acts 1:12-17,21-26
25. Acts 2:14-21
26. Acts 2:22-36
27. Acts 2:38-43
28. Acts 3:1-8
29. Acts 3:11-16
30. Acts 5:12-20

BIBLE STUDY

On Palm Sunday we read from John 12:1-18. The first eight verses can be better understood if we also read Matthew 26:1-35. In Matthew, we read more about Judas who, although he was part of Jesus' inner circle, chose to betray the Lord. To do so, he went to the religious leaders, who had already rejected Jesus and were plotting to have Him arrested and killed.

In contrast to their hate, we read of the love and honor showed by Mary, the sister of Lazarus (she is identified in the reading from John). She anointed Christ's head and feet with a jar of very expensive perfume. When the disciples, especially Judas, "piously" complained that the money could have been given to the poor, Jesus replied that she had anointed Him for His coming burial. Her act was spiritually beautiful and would forever be connected with the preaching of the gospel, for Jesus said (Matthew 26:13): "Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."

Judas and Mary show us two extremes, then there was Peter, the in-between. He would fail the Lord, at the crucial moment – denying he even knew Him. But Jesus is a merciful God, who gives repentant sinners many second chances. Peter would grieve his actions and Jesus would forgive him.

In the midst of all this, Jesus Himself set the standard for selfless love. He knew Judas planned to betray Him, yet during the Last Supper He in effect offered him a chance to change his mind. He knew Peter would deny Him, yet He graciously gave him early warning and forgiveness later. Most amazingly, He did this even as He contemplated His own suffering and death that would come later that evening.

We are more familiar with the last seven verses of the reading. These deal with the Entrance of Jesus into Jerusalem which we commemorate as Palm Sunday. In verse 16 we are told that: "These things understood not His disciples." Do we understand Him? Do we love Him, hate Him or are our feelings in-between?